A

LETTER

TO A

GENTLEMAN,

CONTAINING

A Detection of Errors in a Print, Intituled,

The Snake in the Grass.

Wherein that Author giveth his Remarks upon the

MARROW

OF

Modern Divinity:

Lately Re-printed.

EDINBURGH,

Printed by *Robert Brown*, and are to be Sold at Mr. *John Macky*'s Shop in the Parliament Closs. 1719.

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A LETTER TO A GENTLEMAN, &c.

SIR,

I Had considered this Pamphlet at some length, and drawn out my Observations upon many Things considerable therein, as the Invidious Title, the bitter Sarcasm insinuated from 2. Tim. 3. and 6. *For of this Sort are they which creep into Houses, and lead captive silly Women laden with Sins, led away with divers Lusts.* The Author's Mistakes in point of History, his vilifying the Persons, and Writings of our Reformers, and some other Things of this Sort, which I deliberately pass, as wherein I reckon the Publick little, if at all, concerned; and shall Touch the Dangerous Errors, which, I think, his Print contains. Only, Forasmuch as, he, in his Epistle to the Reader, chargeth indefinitely some in this Church, as having espoused Erroneous Principles, and particularly *Antinomianism*; I think he ought to be obliged to Name the Persons, to Form and Prosecute his Libel.

The first Thing he taxeth, *pag.* 7. is in the Author of the *Marrow*, his Epistle to the Reader, *pag.* the 5. The Words are, *Is it not ordinary when the LORD convinceth a Man of his Sin, to cry after this Manner, O I am a sinful Man! For I have lived a very wicked Life, and therefore sure the LORD is angry with me, and will damn me. O what shall I do to save my Soul! — And is there not at Hand some Ignorant miserable Comforter ready to say, Yet do not despair, Man; but Repent of thy Sins, ask GOD Forgiveness, and reform your Life, and doubt not but he will be merciful, &c.* See more to the same Purpose in the Author of the *Marrow*. Hereupon saith he, *I never heard the Doctrine of Repentance and Reformation mocked in such a grave and serious Manner.*

Obs. 1. The Author of the *Marrow*, after having advanced more to the like Purpose, cleareth his Meaning by these notable Words contained in the same Page, *viz. And doth he not* (to wit, the convinced Man) *hereupon Comfort himself, and say in his Heart, at least, O if the LORD will spare my Life, and lengthen out my Days, I will become a new Man! — I will never do as I have done. — You shall see a great Change in me! Believe it. And hereupon he betakes himself to a new Course of Life, &c.* And some Lines after, we find these remarkable Words, namely, *And yet it may be all this while in Ignorant of Christ and his Righteousness, and therefore establishes his own.* View more to good

Purpose

Purpoſe in the Author. Note, 1. He (the Author of the *Marrow*) ſpeaketh here concerning a Perſon who is convinc'd, yet moveth intirely in the Sphere of the Covenant of Works. *If the LORD will but ſpare my Life, I will become a new Man, &c. and all the while is ignorant of Chriſt, and of his Righteouſneſs, and goeth about to eſtabliſh his own*; much like *Iſrael* of old, that promiſed ſo very liberally, *All that the LORD hath ſpoken*, ſaid they, (a) *we will do, and yet they had not a Heart in them to Fear the LORD, &c. Being Ignorant of GOD's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, they ſubmitted not to the Righteouſneſs* (b) *of GOD.* The ſame haughty Temper we have vividly deſcribed by the Expreſſion of that Debter in the Parable, (c) *Have Patience with me, and I will pay thee all*; and in the Example of the *Prodigal*, who thought to retrive his Ruins by *joining himſelf to a Citizen of the Country*; as alſo of the *Woman with the Iſſue of Blood*, who projected a Cure by employing *other Phyſicians*, ere ſhe came to *CHRIST*, *&c.* but I inſiſt not in a known Matter.

Note, 2. This is what our Antagoniſt calleth, *A mocking of Repentance and Reformation.* He muſt then be a true Penitent in the Account of our Antagoniſt, and that muſt be Reformation of Life, which the convinced Perſon ſpinneth

(a) Exo. 19. 8. Deut. 5. 27, 29. (b) Rom. 10. 3. (c) Mat. 18. 26. Luke 15. 15. Mark 5. 25, 26, *&c.*

ſpinneth (as it were) out of his own Bowels, *You ſhall ſee a Change in me, I will become a new Man*, &c. Tho' all the while he remains *Ignorant of* GOD's *Righteouſneſs*, and goeth about to *eſtabliſh his own*. This is the Man whom the Author of the *Marrow* deſcribes, and whoſe Quarrel our Antagoniſt eſpouſeth; and after the Cenſure he paſſeth againſt the *Marrow*, let it be impartially conſidered, whether herein he hath advanced ſound Doctrine.

Note, 3. As to what he addeth for ſupporting his Opinion, and the Citation from our *Directory*, I am not concerned therein, being quite beſide the Purpoſe. I only take Notice of the Account our Antagoniſt gives concerning the *Freeneſs and Fullneſs of* GOD's *Grace, the Sufficiency of Chriſt's Righteouſneſs, and the gracious Offers of Mercy in the Goſpel*, namely, That theſe Offers of Mercy are made, *N. B. to all Penitent, believing, Sinners*. Thus our Antagoniſt is pleaſed to reform the Author, and to teach us how to deal with the Patient, in Caſe he be ſenſible of his Sin, namely, he is pleaſed to direct ſuch as deal with his Conſcience, to tender him the gracious Offers of Mercy, but in ſuch a Way as is very unſuitable for the Effect. This will appear from the following Conſiderations, *Firſt*, If the gracious Offers of Mercy do not carry Faith and Repentance, as contained within their Compaſs, no Relief for the diſconſolate Sinner can reſult from them. *2dly*, He is out of the Goſpel Road in

his

his Offers of Mercy: It offereth help to *Jeh* (a) *Destroyer*; to them who have *gone a whoring after many Lovers*, to the *simple that Love Simplicity*, to the *Scorners that Delight in their Scorning*, and to *Fools who hate Knowledge*; not to encourage their Continuance in these Abominations, (that were horrible) but for their Effectual Relief and Deliverance from them, but his Offers are made to the *Penitent* and *Believing*.

3*dly*, His Patient is well advanced in the Cure ere he come for it; he comes not for *Life* and *Health*, as wanting them; for he possesses them already being a *Penitent* and a *Believer*. For my part, I know not much that can ail him before the Offers of Mercy, as our Antagonist represents his Case to whom Mercy is offered. For he is a *Penitent* and *Believer* already. With our Antagonist the greatest Difficulties of a Christian Life are over, ere the Sinner ly open to Mercy. I would think my Pinches happily issued, in Case of my being disentangled, as to Faith and Repentance; or (as our Antagonist hath it), my being a *Penitent* and *Believer*.

4*thly*, He sends not Sinners to the *Gospel Market*, for that's a Market *without* (b) *Money and without Price*, but his is of another Nature. His Merchant is pretty well furnished ere he come being a *Penitent* and *Believer*. And whence, pray, hath he his Repentance, and Faith?

(a) Hos. 13. 9. Prov. 1. 22. *and* 9. 1, 2, 3. Jer. 3. 1, &c. (b) Isa. 55. 1, 2, 3, &c.

Faith? They are not in his Method derived from CHRIST, held forth in the Promiſe, but are really brought unto him; for his Offers of Mercy are to the *Penitent*, *Believing*, Sinner. 5*thly*, His Offers of Mercy preſuppoſeth a gracious State being made to the *Penitent* and *Believer*, who muſt needs be in the State of Grace already; is this to Preach the Goſpel Orthodoxly? 6*thly*, Neither ſetteth he the Bleſſings, *viz. Faith* and *Repentance* in their proper Order, being that in which our *Catechiſms* Rank them. He ſpeaks of that *Penitency* which hath *Faith* accompanying it, and therefore he ought to have put Faith in the firſt Place, foraſmuchas Repentance unto Life iſſues from Saving Faith.

Obſ. 2*dly*, To paſs what's conſidered in the *Explication of Paſſages, excepted againſt in the Marrow*, I come next to review our Antagoniſt's Cenſure of the *Marrow*, with Reſpect to the *Counſel of Peace*, or *Covenant of Redemption*, *pag.* 10. Whereof, ſaith he, our Author, *viz.* of the *Marrow*, hath a very odd Notion; for after he hath repreſented that wonderful Tranſaction, he concludes, *pag.* 28. *And thus did our LORD JESUS CHRIST enter into the ſame Covenant of Works, that* Adam *did, &c. And thus we are to conceive of GOD's Eternal Purpoſe in ſending CHRIST to deliver fallen Mankind.* This, ſaith our Antagoniſt, is new to him; for that he always looked upon the *Covenant of Redemption*, to have more Affinity to the *Covenant*

nant of Grace, (tho they likewise differ) both to that of Works, &c. And afterwards he assigns sundry Differences betwixt the Covenant of Redemption and that of Works, quite mistaking the *Marrow*, as if it confounded them. Note, 1. There's here no singular Notion of the Author of the *Marrow*, who quotes *Reynolds*, *Ainsworth*, *Calvin*, *Goodwin*, *Hooker*, and *Ball* on the Covenant, as may be seen in the Citations at the Foot of Pages, 26, 27, 28, 29. 2. The Doctrine taxed by our Antagonist is just the known and received Doctrine of the Blessed Company of Godly, and Sound Divines, in Opposition to the Detestable Herd of *Socinians*. Please View the whole Context in the *Marrow*, in the fore-mentioned Pages, and you will there find the Sound *Antisocinian* Doctrine plainly delivered as *Pareus* and others have Taught it. I encline not to enter upon a particular Consideration of it in this Manner, but would propose a single Question to our Antagonist, *viz. Whether the Covenant of Redemption (or Counsel of Peace)* beareth the Second Person of the Trinity, his Undertaking to fulfil the Law, and satisfie offended Justice, yea or not? If he say, Not, he taketh off his Vizard: If he own that he did, which (unless he be a *Socinian*) he must do, assuredly the Surety from all Eternity Undertook, and accordingly did in the Fullness of Time enter in upon the broken Covenant of Works in the Room of the Elect. That Covenant was bro-

ken,

ken, and Juſtice required a complete fulfilling the Terms thereof, both as to Mandate, and Sanction, that Mercy might be ſhewed without Prejudice thereunto. This is the known, and received Doctrine of our Divines in Oppoſition to the *Socinians*, but it is *new* to our Antagoniſt. *What the Law* (*a*) (or Covenant of Works) *could not do in that it was weak through the Fleſh*, (through Man's Sin) *GOD ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh; that the Righteouſneſs of the Law might be fulfilled in us*; and to fulfil the Penalty of that Covenant he Undertook in the Eternal Counſel, and according to the Demands of Juſtice did in the determined Time *give his Soul an* (b) *Offering for Sin. He, who knew no Sin, was made Sin for us*, (c) *he redeemed us from the Curſe of the Law, being made a Curſe for us*, by undergoing the Penalty of the broken Covenant of Works, as all our Divines hold. *But*, ſaith he, *I always looked upon the Covenant of Redemption to have more Affinity to the Covenant of Grace, &c.* As to the Agreement or Differences of the Covenant, *viz.* of Redemption and Grace, I enter not upon the Debate, and do really think the Matter might be adjuſted amongſt Orthodox Divines on either Hand. But their received Doctrine, namely, That the LORD JESUS, the only Surety, accompliſhed to the full the Demands

(*a*) Rom. 8. 3. *and* 3. 23. (*b*) Iſa. 53. 5, 6, 7, *&c.* (*c*) 2 Cor. 5. 20, 21. Gal. 3. 13.

mands of the Covenant of Works, being made under the Law, that Doctrine, I ſay, is very far from wanting Affinity to the Covenant of Grace; and upon the contrair, our Divines harmoniouſly Teach that the *Bleſſings* of the Covenant of Grace are thereby purchaſed, and the Scriptures reveal no other Way of Acceſs unto them, ſave by the Application of the Redemption purchaſed by fulfilling the Law of Works. Touching the Differences he aſſigns betwixt the Covenant of Redemption, and that of Works, made with our firſt Parents, as the *Federal Heads* of Mankind, they Militate in nothing againſt our Lord Jesus having Undertaken in the Counſel of Peace to fulfil the Covenant of Works in the Room of the Elect, but are Native Reſults from the vaſt Differences betwixt the two *Adams*, the firſt and Laſt, and therefore I meddle not with them. Our Antagoniſt then had more need to look to himſelf that he wreſtle out from among the Herd of the vileſt Hereticks, than that he ſhould Magiſterially Doom the *Marrow* of many reformed Writings to be buried amongſt the Rubbiſh of Sectarian Scribles. Afterwards we have a great deal about the Time of *Adam's* Fall, wherein I ſhall not trace him; and tho' ſome Expreſſions lay him open, yet I will not take all Advantages: The Matter is of no great Moment, and if you pleaſe you may View the *Explication of Paſſages excepted againſt in the Marrow, pag.* 7. And ſo

I paſs the Remains of Page 12, as alſo 13, 14, 15, 16. For his next Cenſure from the middle of Page 16, I agree with our Antagoniſt, that the Author of the *Marrow* ſpeaks not ſo cautiouſly as he ought, and he's to be commended for doing Juſtice to the *Marrow*, in acknowledging, that theſe unwary Expreſſions are afterwards reformed: And ſo I leave the Enquiry till Page 19, a little after the midſt.

Obſ. 3*dly*, He findeth Fault with the *Marrow* for aſſerting, *There were two oppoſite Covenants ſtanding in force at the ſame Time, which he Reckons ſo inconſiſtent with the Wiſdom, and Goodneſs of GOD*, that he refers it to any *Body* to Judge. And in the Cloſe of the Section, he ſaith, That the Opinion, *viz.* of two Covenants ſtanding at once, hath nothing to ſupport it, but it's *Novelty*. Note, 1. That the two Covenants of *Works*, and *Grace*, were, and are ſtanding at once, is a certain Truth Univerſally acknowledged by Orthodox Divines; and I think not any who Fear the LORD can doubt of it, if they but advert a little to the Matter. For, 1*ſt*, Howſoever they who are in CHRIST, have eſcaped the Curſe, and have really no more to do with the Law, as a Covenant of Works, in Regard it is completely fulfilled by the Surety in their ſtead, yet the Covenant of Works ſtands in full Force towards all who live and die *out of CHRIST*, and all the *Reprobate* when they have *filled up the Meaſure of their Iniquity*, are for their Sins juſtly

ly doomed to Eternal Wrath by that Covenant, tho' broken, yet ſtanding in Force in point of Obligation: Were it not inforced towards them, on what Ground, pray, would they be condemned? Do not all who die in their Sins, dy under the *Curſe* as juſtly lying under the *Penal Sanction* of that *Covenant*? 2*dly*, Whoſoever they be, that under any pretext, ſeek Righteouſneſs by the Law, and point not aright towards him, who only is the *LORD our Righteouſneſs*, (which is the Courſe Proud Nature runneth into with a mighty Current) all theſe are under a ſtanding *Covenant of Works*: They have not their Recourſe to CHRIST for a Title to Life, therefore they muſt make good their Title by the Law. This is what the LORD JESUS hath plainly Taught us by his Anſwer to the young Man's Queſtion, *viz. What good Thing ſhall I do that I may inherit Eternal Life? If thou wilt enter into Life* (ſaid the LORD) *keep the Commandments* (*a*). Still the Right to Life is founded upon that Covenant, and the *Believer* hath the Title as being in CHRIST, the only Surety who accompliſhed all the Demands of the Covenant, but they who are not *Married to CHRIST*, and would be intituled to Life otherwiſe, muſt either raiſe a Claim by perſonal Obſervance of that Covenant (which now is impoſſible) or loſe it for ever. 3*dly*, The Elect of GOD, when it pleaſeth him to awaken

(*a*) Mat. 19. 16. and 17.

[(a)

awaken their Consciences, are indited by that Covenant: The Spirit of GOD arraigneth them by a standing Covenant (a). He setteth Home the Precepts and Threatnings of that Covenant with Aw and Dread upon their Consciences, and in this Manner avenging Justice, like the Avenger of Blood of old, followeth them hard at the Heels, (but in Mercy) until they be sheltered in the only Refuge, the LORD JESUS. It's true indeed, these two Covenants are not in force towards the same Persons, and at the same Time the Believer (tho' under the Law, as the sweet and indispensible Rule of Heart and Life) is yet freed from it as a Covenant of Works, as the *Marrow* Teacheth pleasantly, and at great length: In this Sense the *two Covenants* stand not in Force at the *same Time*, and towards *the same Person*, but that they both stand in Force, as I have explained according to the Scriptures, the Tenor of the Doctrine of sound Divines, and the Harmonious Experience of these who are exercised to Godliness, is so far from being *Novel Doctrine*, that I am bold to say, a Denial thereof subverts the *Foundations* both of *Law* and *Gospel*.

As to our Antagonist's Censure of the Account *Nomista* gave of his Life, I had written some Notes about it, which I pass. A just View will make it plain to any discerning Person, that our Critick understood not the Story.

(a) John 16. 8, 9. Deut. 27. 26. John 3. 18, &c.

story. View the *Marrow* Page 85, and onward, and our Antagonist, *page* 20. and 21. Some petty Things follow that same Page, which I shall discuss in a Word, as not requiring a distinct Observation: Our Author is accused of allowing the *Antinomian* to flatter him, &c. I shall not altogether vindicate him herein. Nevertheless, when I consider he conceals his Name, and owns himself to be a Compiler, which would carry the Praises to the Authors from whom he borrowed; and especially that the *Antinomian* Mistook him, and his Doctrine in the Praises he gave, as appears from Page 98 of the *Marrow*, the Charge Recoils upon our Antagonist, as Uncharitable, to say no worse. For what concerns the Appellation of a *Sinner*, given to the LORD JESUS, I confess the Term is harsh, but the Orthodox Meaning is abundantly Manifest throughout the whole *Tenor* of the *Marrow*, and the Scriptural Expressions are not much softer, which declare that he was (*d*) *made Sin, and a Curse for us.* For the alledged *Arminianism*, it's ill concluded from the Universality of Expression; at this Rate the *Scriptures* might be concluded to be *downright Arminian*, for we want not Store of *Universalisms* there, too many to be mentioned in this Manner. *As in* Adam *all die, so in Christ shall all be made alive* (b), *He is the Propitiation for the Sins*

(*d*) 2 Cor. 5. 20, 21. Gal. 3. 13. (*b*) 1 John 2. 2. 1 Cor. 15. 22.

Sins of the whole World, vindicate the Sacred Text from the *Arminian* Gloss, and with the same Labour you clear the *Marrow*.

Obj. 5. *Pag.* 32. Our Antagonist chargeth the *Marrow* with *Antinomianism*, and opening a wide Door to Licentiousness, by an Expression, *pag.* 108. which I shall set down more fully, because our Antagonist curtails it. The Words of the *Marrow* are, viz. *The Law proceeding in full Scope against him* (the Surety) *set upon him and killed him: And by this Means was the Justice of GOD fully satisfied, his Wrath appeased, and all true Believers acquitted from all their Sins, both past, present, and to come.* Note, This is just what the Spirit of GOD asserts plainly, *to wit*, *There's no* (a) *Condemnation to them who are in Christ Jesus.* Justice is satisfied, the Wrath of GOD is appeased, the Believers delivered from it, for all Sins past, and it shall not Recur upon him for Sins to come; he shall not be cast out of a justified Estate, nor be ever brought under vindictive Wrath for Sins to come, tho' yet he shall not escape *Fatherly* (b) *Chastisement*. And to all the Dismal Consequences our Antagonist drags from this plain Scriptural Doctrine, I oppose this one Consideration, namely, That the *Discipline* of our LORD's House, is a sufficient Mean thro' his Blessing to the Ends for which he hath appointed it, tho' he deal with his

(a) Rom. 8. 1. (b) Psa. 89. 30, 31. Heb. 12. 7, 8, 9, 10, &c.

his *Children* as a *Father* in Love, and not as a *Judge* in Wrath. But according to his Remark our received *Antiarminian* Doctrine must be a Doctrine of Licentiousness.

Obs. 6*thly*, His next Charge against the *Marrow*, *pag.* 24. is founded upon an Expression, *pag.* 110. namely, That *Believers* did all in, and with CHRIST, satisfie the Justice of GOD. This he Calls a terrible Stretch; View the *Marrow*'s Sense in the same Page, *viz. Though the Satisfaction be made by a Surety, yet, when it is done, the Principal is by the Law acquitted.* — *The Case stands thus, That likeas whatsoever the First* Adam *did or befel him, was reckoned to have been done by all Mankind, and to have befallen them, so that as Sin cometh from* Adam *alone, to all Mankind, so from* JESUS CHRIST *alone, cometh Righteousness, &c.* As to what he calls *Blasphemous* Doctrine, *to wit*, That *Believers* by Virtue of their Union with CHRIST, are said to have satisfied Divine Justice, *viz.* As the Principal Debtor may be said to have paid the Debt, which the Surety payeth, I only Caution him to beware of calling *Paræus Brown* on Justification (or others who have so spoken) *Blasphemers*: The meaning is plain, and the Absurdities he deduceth bear a great deal of Malignity in them. Touching CHRIST's entering in upon the Covenant of Works, it was considered already. As to his Censure, *pag.* 26. from *pag.* 111. of the *Marrow*, it falls by what I have represented a lit-

tle before, and ſo I quit the Trace from *Pag.* 26. to *Pag.* 33. ſeing theſe Purpoſes are conſidered in the *Explication of Paſſages excepted againſt in the* Marrow, *and in the Remarks upon Principal* Hadow's *Sermon.* Neither find I any Thing Material in *Page* 34 and 35. And therefore ſhall only remind our Antagoniſt, That the Scriptural Accounts of the *Myſtical Union*, which is betwixt *Chriſt* and *Believers*, are more Pathetical than his Comment can import, namely (to paſs others) *He that is* (a) *joined to the LORD is one Spirit*, and our LORD JESUS his Interceſſory (*b*) Prayer is wonderfully Emphatical, namely, *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* Theſe high Expreſſions go much beyond our Antagoniſt's *Jejune* Commentary, and yet they import not any Thing unſuitable to the State of Creatures, yea, and of ſinful Creatures: His Expoſition renders that Union ſcarce, if at all, Myſtical, ſeing he placeth it mainly in the Effects, which preſuppoſe the Myſtery, and don't conſtitute it. But I enter not upon any Diſquiſition into that weighty Matter. From *Pag.* 36. to 42. I paſs him as conſidered in the *Explication of Paſſages excepted againſt in the* Marrow.

Obſ. 7*thly*, Our Antagoniſt, *pag.* 42. ſets down a Paſſage taken out of the *Appendix* ſubjoined to the *Marrow*, *pag.* 267. you may View it there in its full Length, for I weary to

(a) 1 Cor. 6. *and* 17. (*b*) John 17. 21.

to Tranſcribe: The Matter was conſidered in the *Explication of Paſſages, &c.* yet I ſhall Review it here, in Regard he gives a wrong Account of the Goſpel, the Words of the *Marrow* cenſured by our Antagoniſt are, *Where the Promiſe of Life and Salvation is offered to us freely without any Condition, or any Law, either Natural, Ceremonial, or Moral, or any Work done by us, all theſe Places whether we Read them in the Old or New Teſtament are to be referred to the Voice of the Goſpel.* And again, *Let every true convicted Perſon then, who Fears the Wrath of God, Death and Hell, when they hear, or read ſuch Places of Scripture as do pertain to the Law, not think the ſame to belong to them. And therefore, removing utterly out of their Minds all Cogitations of the Law, all Fears of Judgment and Condemnation, let them only ſet before their Eyes the Goſpel,* to wit, *The glad and joyful Tidings of Chriſt, &c.* This the *Marrow* deduced as a Native Inference from that which was taught in the ſame Page, viz. *That the end for which the Law was given, is not to bring us to Salvation. —— But to convince us of our Wickedneſs, and to make us feel our Danger, &c.* Which ſheweth that the *Marrow* layeth here before us a Neceſſary, Weighty, and Comfortable Truth, namely, That we are not to entertain any one Thought of being *ſaved by the Law*, or the Covenant of Works, but to have our Recourſe for Salvation intirely to the *Goſpel*, or to the *Lord Jeſus* manifeſted therein; but this our Learned

Critick underſtood not. For the Words more directly cenſured by our Antagoniſt, *pag.* 42. they carry nothing in the leaſt Prejudicial to the cloſeſt and ſweeteſt Obligation unto Obedience, which the Law layeth upon us, and whereunto we only can be raiſed by Faith, in the Exerciſe whereof, Virtue is derived from the LORD JESUS the Fountain of Life for that Effect. Their plain Import is juſt this, *to wit*, That the Law promiſeth good Things upon *Conditions* required to entitle us thereunto, and there's no Acceſs to theſe good Things promiſed by the Law, ſave only by performing the Condition therein required; whereas all good Things are promiſed in the Goſpel, and that which many Call a Condition, *to wit*, Faith is as much (*a*) promiſed, and as abſolutely, as any Thing elſe, and the Sinner is only intituled to them all thro' CHRIST, and entereth upon the Poſſeſſion by his Marriage to him. We have our Antagoniſt's Cenſure of the forecited Words in the *Marrow*, from Page 43. to 46. *incluſive*, and it bears, That, inſtead of *perfect Obedience* required by the Law, as the Condition of Life, *ſincere Obedience* is ſubſtituted by the Goſpel; unleſs he ſay this, he contradicts not the *Marrow*, and he ſaith it really more than once in the foremention'd Pages, *pag.* 44. ſpeaking of Promiſes and Threatnings contained in the Scriptures, he hath theſe Words, viz. *They cannot be*

(*a*) Iſa. 45. 24, 25.

be the Sanction of the Covenant of Works, which promised Life to nothing below sinless and perfect Obedience. — And near the Foot of the Page, with the Beginning of Page 45. speaking of the Calls to Faith, or Repentance, or Holiness, backed with Promises and Threatnings, — he hath these Words by Way of Argumentative Inquiry, *Doth GOD in these Calls Promise Life to nothing below sinless, perfect Obedience?* This must necessarly imply that Life is promised to somewhat below sinless and perfect Obedience. Thus the two Covenants are intirely confounded; and we have no *Covenant of Grace* at all: For at this Rate it's just the *Covenant of Works* upon the Condition of *sincere Obedience*, and in this Manner our Corrector of the *Marrow*, by his Gospel, renders the Salvation of any one Sinner utterly impossible, in Regard *sincere Obedience* is as truly out of our Reach, as that which is perfect, and sinless. In Opposition to him I assert with Orthodox, *Antipelagian* Divines, That Life is promised in the Covenant of Grace only to *perfect* and *sinless Obedience*, as giving the Right and Title thereunto, which none have, nor can have of themselves; and therefore the Glorious *Gospel* pointeth it out in the *Mediator* of that Covenant, in whom only it's to be sought and found; and his *perfect Righteousness* imputed to the Sinner, intituleth him to Life in a Sutableness to *Justice*. As to our Antagonist's Conclusion, and the Citation from *pag.* 244.

144. of the *Marrow*, I have nothing to do with it, and whatever may be Thought of his Learning and Observation, his Pretensions to the Knowledge, either of *Law* or *Gospel* are very weakly founded. It's strange that the *Marrow*, or rather our Famous Reformers, and other sound Divines cannot be heard when speaking for themselves, and giving the true and clear Sense of what had been more incautiously expresst at some Times, and that unsound Glosses should be thrust upon sundry Expressions of this Excellent *Book*, without any due Consideration of elder Times, wherein great Men spake, and wrote with a Liberty which some now think not very suitable to Modern Politness; yet it might have been presumed, that a true Relish of pure Gospel Doctrine taught by them would have put them out of the Danger of Mistakes and Perversions. *But* if I inclined to Recriminate, I might give Instances of Writings, wherein Things of a bad Note are found; and yet it's known to many, what Pains have been taken to thrust favourable Senses upon the Words, to which yet they could not be stretched, with any becoming *Decorum*. Had any written for the *Marrow* in so loose a Way, and with such *Blunders*, as this Author hath committed in his Attack against it, it might have been expected he, and his Work would have been brought under a condign Inquiry. But I am not willing to insist on this Strain,

and

and ſhall leave the whole Matter to the Conſideration of the very Reverend Commiſſion, in Regard an impartial Inquiry demands a juſt Review of Books, or Prints on either Hand. I Remain, *&c.*

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